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ABSTRACT

Guidelines and conceptual parameters are presented for ethnic studies courses at Evergreen Valley College (EVC). Introductory material discusses the requirement that all associate degree students complete three units of ethnic studies; presents general guidelines for ethnic studies; defines "ethnic-racial minority"; and suggests criteria for course content. After listing EVC's cultural-specific and cultural-general ethnic studies offerings, the guide reviews course objectives, the assumptions underlying the objectives, and what ethnic studies is and is not. Next, the guide outlines accountability standards, focusing on desired student outcomes and the characteristics of ethnic studies instruction. Then, the conceptual parameters are discussed with respect to teaching ethnic-racial minority experiences from an interdisciplinary perspective. Definitions and explanations are presented concerning aspects of minority group status, social psychological dimensions of racial prejudice and discrimination, social stratification and minority inequality, and theories of the resolution of minority-majority group conflict (e.g., the assimilational and internal colonial models). A student course evaluation form and a 3-week module on Chicano culture illustrating the application of the guide are included. (HB)

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An Instructional Guide For Ethnic Studies At Evergreen Valley College

by Mauro Chavez, M.A.
September 5, 1984

JC 840 475

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AN INSTRUCTIONAL GUIDE FOR ETHNIC STUDIES
CONTENT AND CONTEXT

The San Jose Community College District (SJCCD), consisting of Evergreen Valley College (EVC) and San Jose City College ((SJCC), requires that students complete three (3) units of ethnic studies requirements for the Associate of Arts and Associate of Science degrees. According to Section 6070 of the SJCCD Policy Manual:

Lists of appropriate courses to meet graduation requirements are to be developed at each college by appropriate college committees consistent with the curriculum development procedure of each college.

During Spring Semester of 1977, the All College Curriculum Committee at Evergreen Valley College, on the recommendation of the Ethnic Studies Subcommittee, approved specific criteria and guidelines for the "Ethnic Studies Graduation Requirements." The intent of these guidelines were to: (1) specify college criteria for determining which of the existing courses (in the EVC curriculum) fulfilled ethnic studies requirements, and (2) provide definitive standards for evaluating new course proposals in ethnic studies submitted to the All College Curriculum Committee.

Ethnic Studies Guidelines

Courses offered at Evergreen Valley College (EVC) in satisfaction of the Ethnic Studies Graduation Requirements as set forth in Section 6070, SJCCD Policy, are those which:

1. Provide students an opportunity to examine the social, historical, cultural, political, and economic experiences and backgrounds of racial-ethnic minority groups in the United States.

2. Assist in developing, among students, an awareness, understanding, and appreciation of the varied ethnic-racial minority groups in our multicultural community in an effort to achieve a more equal and just society.

What is meant by "ethnic-racial minority?"

The term ethnic-racial minority shall be used to identify those groups differentiated from the dominant group population by race (other than Caucasian), nationality, language, religion, culture, and tradition who/which have suffered and do suffer, in the U.S., unequal treatment, prejudice, and discrimination in our society." Therefore, only those courses which focus on "ethnic-racial minorities" (e.g. blacks, Mexican-Americans, Hispanics, Asian American, Native Americans) shall be designated as courses offered at EVC to satisfy the Ethnic Studies Graduation Requirements.

Criteria: The "content" of ethnic studies courses.

A. Courses should contain basic material which is drawn from and relates to the experiences of identifiable ethnic-racial minority groups in the United States.

B. Course content shall include discussion of the causes of prejudice and discrimination such as racism.

C. Course content shall be directed toward building a realistic identity of the ethnic-racial minority groups as a whole.

D. Course content shall be directed toward encouraging the students to develop pride in their heritage and a positive cultural identity.

E. Course content shall analyze traditional perspectives that have been developed for understanding ethnic-racial minority groups.

F. Course content shall explore new perspectives for understanding ethnic-racial minority groups.

G. Course content shall include a study and recognition of the contribution of ethnic-racial minority groups (as well as other ethnics) to the cultural heritage of U.S. society.

H. Course content shall consider ways and means of enhancing minority-majority relations and of developing a cooperation atmosphere for achieving a more equal and just society in the U.S.

The Program

Each semester courses in ethnic studies are offered with emphasis on either the "cultural specific" or "cultural general" areas. Cultural specific courses serve a two-fold function: (1) they provide minority group students with knowledge and understanding of specific ethnic-racial minorities in the U.S. (e.g. blacks, Mexican Americans, Asian-Americans, Native-Americans), and (2) they help the minority student develop greater cultural awareness of one's community, enhanced group identity, and ethnic group pride. Cultural general courses help both majority and minority groups students to function effectively within the common culture, his or her ethnic culture, and other ethnic cultures.

Cultural Specific Courses

The primary ethnic studies programs at EVC, consisting of cultural specific courses, are Afro-American Studies and Mexican-American Studies.

Afro-American Studies: The objective of Afro-American Studies is to provide students with a comprehensive perspective of the United States as it relates to Black Americans. Afro-American studies is a multi-disciplinary program comprised of the following courses (see EVC Catalog for course descriptions):

Social Science 20--Afro-American Culture
History 21--Afro-American History
English 82A/B--Black Literature
Music 94--Music Appreciation: Afro-American

Mexican-American Studies: The objective is to provide a multi-disciplinary program designed to enhance student knowledge and understanding of the history, literature, and socio-political status of the Mexican-American (Chicano) community in Santa Clara County and the U.S. Southwest. Mexican American (Chicano) Studies is comprised of courses described below (see EVC Catalog for course description).

Social Science 30--Mexican-American Culture
History 22--Mexican-American History
History 23--Studies in Mexican-American History
Sociology 20--Sociology of the Chicano Experience
English 80--Mexican-American Literature

Other cultural specific courses include English 60, Japanese Literature, and Social Science 40, Vietnamese Culture. While these courses do fulfill ethnic studies requirements, they are not associated with a particular program or curriculum in Asian American Studies.

Cultural General Courses

The primary cultural general course in ethnic studies at EVC is Social Science 28, Survey of Third World Cultures. This course focuses on the inter-cultural and intra-cultural group experiences of Third World peoples (e.g. blacks, Chicanos, Native Americans, and Asian-Americans) within dominant U.S. society. This course is team taught by instructors in Afro-American Studies, Mexican-American Studies, as well as instructors teaching courses on Asian Americans, and U.S. History (with emphasis on Nativism and Ethnic Relations). The only other cultural general course in ethnic studies is English 33, Presentations of Women In Literature--Multi-Ethnic Perspectives.

Objectives

The basic aim of ethnic studies at EVC is to help students to learn how to function effectively within his or her ethnic culture (cultural maintenance), within other ethnic cultures (cross-cultural), and the common culture (cultural pluralism). In this context, ethnic studies at EVC must have primarily three objectives:

1. To help students (particularly racial ethnics) to clarify their ethnic identities and to function effectively within their own communities.
2. To help students (particularly from the majority culture) develop sensitivities towards and an understanding of U.S. ethnic-racial minority cultures and to function effectively within them.
3. To help minority and majority group students develop the ability to make reflective decisions on social issues and to take action (either on a personal or community level) in reducing racial prejudice and discrimination.

Assumptions Underlying Objectives

The rationale for each major objective in ethnic studies is based on certain assumptions. Among these are the following:

A. Students must clarify their racial-ethnic identities.
   1. Individuals with a strong sense of ethnic (racial) identity are better able to positively relate to individuals/groups in the larger U.S. society.

   2. Individuals with developed feelings of self-worth and self-acceptance will demonstrate respect and acceptance of the value, dignity, and worth of his/her community and groups different from himself or herself.

B. Students must develop sensitivity to and understanding of racial-ethnic minorities.
   1. Individuals with sensitivity to and understanding of ethnic minority status have a greater desire to reduce or eliminate inequities caused by racial prejudice and discrimination.

   2. Individuals with sensitivity to and understanding of ethnic minority cultures value cultural pluralism as a positive aspect of the local community, the state, and the nation.

   3. Individuals with sensitivity to and understanding of ethnic minority status desire to exert efforts at resolving conflicts and inequalities arising from stereotyping, race prejudice, and discrimination.

C. Students must develop ability to make reflective decisions and assume action.
   1. Individuals who are more action-oriented towards ethnic minority communities become more effective and purposeful problem solvers and community leaders.

   2. Individuals who are more action-oriented towards ethnic minority communities are more directly involved in resolving racial conflict and achieving social consensus.

   3. Individuals who are more action-oriented have a greater (positive) influence on decisions affecting equality of opportunity for ethnic-racial minorities.

Ethnic Studies: What IT IS . . . and what IT IS NOT

It is of vital importance to discuss in this Instructional Guide the true foci of ethnic studies curricula, not only as defined in EVC criteria and guidelines, but also based on conceptual formulations contributed by professional scholars, educators, and curriculum specialist in the field.

First of all, we should not assume that "multi-ethnic" and "multi-national" education is synonomous. James Banks (1977: 212), among the foremost curriculum experts in ethnic studies, explained the problem this way:

> Many educators often confuse studies about the countries of origin of ethnic groups with the study of these groups in the United States. They assume, for example, that when they are teaching about Mexico they are teaching about Mexican Americans.

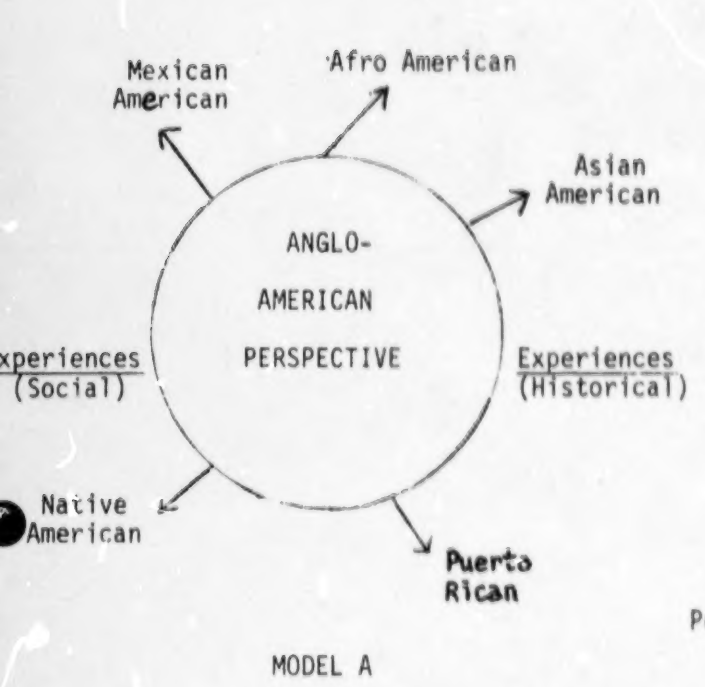
Therefore, the study of foreign nations, a multi-national population that are the homeland or descendents of ethnic groups in the United States, such as Africa, Mexico, Japan, and China are not appropriate subject matter for ethnic studies courses at EVC, which were exclusively established on the multi-ethnic model. In short, the multi-ethnic model focuses on racial-ethnic groups within the United States. While information about their original homelands (and their national descendents) can certainly help to better understand the history, values, and behavior patterns of U.S. ethnic groups, members of American ethnic-racial groups (e.g. Chicanos, blacks, Asian-Americans) are uniquely American in their "national identification, overarching values, and commitments" (Banks, 1977).

Secondly, the study of ethnic group experiences, based on the multi-ethnic model, does not end when students view these minority experiences from the perspectives of Anglo-American historians and writers. In other words, in courses and programs organized on the multi-ethnic model, students must view historical and contemporary events in minority communities from the perspectives of different ethnic and racial groups.

Often times, an "Anglo-American centric model," as distinct from a "multi-ethnic model," is utilized to study historical and social events in the minority and majority community. Figure 1 illustrates the differences between an Anglo-American and multi-ethnic perspective of American society:

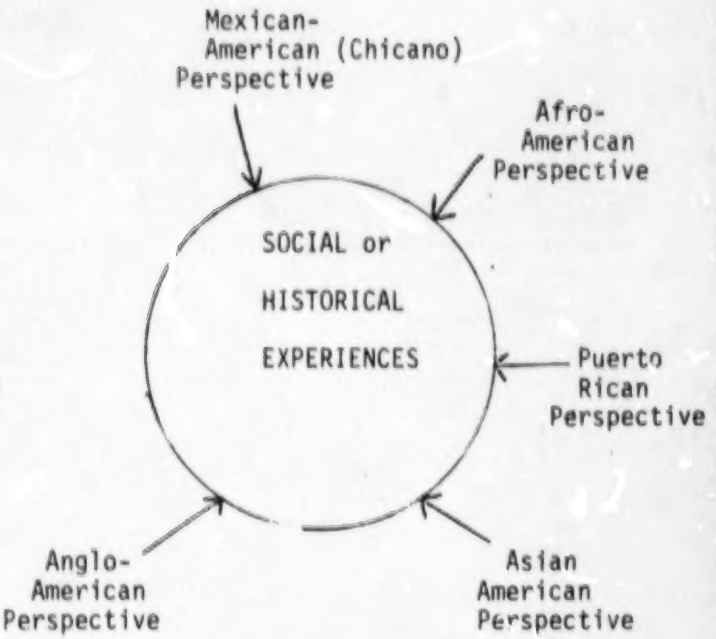
Figure 1

Ethnic Studies Models



MODEL A

Anglo-American Centric Model



MODEL B

Multi-Ethnic Model

According to Figure 1, Model A denotes examination of ethnic-racial minority and majority group experiences (social and historical events) from the perspective of the dominant (Anglo-American) culture. Model B, however, denotes examination of ethnic-racial minority and majority group experiences from several ethnic points of view. The Anglo-American perspective is only one particular perspective among several and is in no way considered superior or inferior to the other perspectives.

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The following example shows how selection of course content on the American historical experience is dependent upon a predominant perspective:

> Many different European nationalities were in North America during the colonial period, and there were many different groups of Indians as well as blacks. To gain full understanding of the colonial period, students must view it from the perspectives of English, Spanish, and French colonists, as well as from the points of view of the many different groups of Indian and blacks. The era of colonization had different meanings for the Pueblo Indian and the Spanish colonists. It also had different meanings from the black slaves, the free blacks, and English settlers. These diverse perspectives should be studied within a sound multi-ethnic curriculum (Banks, 1977:28).

Thirdly, ethnic studies at EVC and the San Jose Community College District (SJCCD) was not meant to be the broad general study of ethnic groups in America, the study of "white ethnics" (e.g. Irish Catholics, Polish-Americans, Italian-Americans, Jewish-Americans) along with the study of ethnic-racial minorities (e.g. blacks, Chicanos, Native Americans, Asian Americans). While information on Anglo-American majority group reactions to ethnic whites may provide an important historical context for analyzing racial prejudice and discrimination in contemporary U.S. society, EVC criteria and guidelines (for ethnic studies) clearly specifies that courses must ultimately focus on ethnic-racial minority groups. The overall intent of ethnic studies at EVC is to have students understand and appreciate the extent to which physical identifiability (racism) has strongly affected majority-minority relations in the United States. In sum, this guide maintains that the study of "ethnic America" may provides a necessary means (though not the sole means) for understanding the particular conditions and circumstances of "racial America" in U.S. society.

Accountability Standard

The ethnic studies criteria and guidelines for EVC were developed by the Ethnic Studies Subcommittee, of the All College Curriculum Committee, in the Spring semester of 1977. An identification of need was conducted by the Subcommittee focusing on aspects of the local community, the student population, the staff, and the college in order to determine the objectives of ethnic studies at EVC. The need areas particularly focused on the racial, ethnic, and socio-economic composition of the college, the attendence area, the neighborhood, and the broader community. A second need area centered on the elements that affected positive and negative interaction among students, staff, and members of the community, including media, organizations and agencies, and economic and institutional practices. With reference to identified needs, criteria and guidelines were developed, and broad goals formulated to assist faculty in planning and implementing new ethnic studies courses, as well as reviewing and evaluating existing courses.

Moreover, instructors could then design a series of objectives that were specific and measureable. In so doing, the instructional process would maintain the accountability standards by specifying desired student outcomes consistent with program goals in ethnic studies.

Desired Student Outcomes

In order to assist the instructor in the formulation of specific and measureable objectives, the following is offered as a guide and focus for selecting desired student outcomes in ethnic studies. The desired student outcomes consist of three appropriate categories: knowledge, attitudes, and skills.

A. Knowledge

1. The student will demonstrate knowledge of the main aspects of his or her own culture and the cultures of other major ethnic minority groups in the local community, as well as the United States, including their respective contributions to American society.

2. The student will demonstrate knowledge of the similarities and differences between diverse racial, ethnic minority populations within our local community, and the United States, with special emphasis on physical identifiability, language, customs, values, and life-styles.

3. The student will demonstrate understanding of the concept of majority-minority group relations, cultural pluralism, and demonstrate knowledge of the root causes of ethnocentrism, racial prejudice and discrimination.

4. The student will demonstrate knowledge and understanding of the historical and socio-economic factors determining differentiated power relations between the majority-minority populations of the U.S.

5. The student will demonstrate knowledge of traditional and new educational perspectives on ethnic-racial minority experiences in U.S. society.

B. Attitudes

1. The student will demonstrate feelings of self-worth and self-acceptance, as an ethnic American, and indicate respect and acceptance of the value, dignity, and worth of groups different from himself and herself.

2. The student will show acceptance of cultural pluralism in his/her local community and appreciation for alternative beliefs, values, customs, and life-styles in American society.

3. The student will empathize with conditions of minority group status and demonstrate a desire to reduce or eliminate inequalities caused by race prejudice and discrimination.

4. The student will demonstrate a desire to exert efforts aimed at resolving conflicts arising from stereotyping, racial prejudice, and discrimination.

C. Skills

1. The student will demonstrate ability to analyze how cultural heritage and experiences have affected his or her characterological development and life-style, and the influences of cultural factors on the behavior and life-styles of others.

2. The student will demonstrate ability to analyze similarities and differences between diverse ethnic-racial groups in the local community and American society.

3. The student will demonstrate the ability to distinguish between stereotypes and factual information related to ethnic-racial minority populations.

4. The student will demonstrate the ability to identify and assess pejorative behavior based on stereotypes, racial prejudice, and discrimination.

5. The student will demonstrate the ability to identify biases in contemporary U.S. culture (e.g. visual and print media).

6. The student will demonstrate the ability to cooperate with diverse racial, ethnic groups in achieving goal-directed activities.

7. The student will demonstrate the ability to make reflective decisions and take action to solve problems and address needs affecting minority populations in our local community.

Characteristics of Ethnic Studies Instruction

The characteristics of ethnic studies instruction is an important aspect of the program at EVC. The desired student outcomes can be effectively achieved to the extent that the instructional process makes use of the following characteristics:

1. Teaching the ethnic perspective. Ethnic studies instruction does not necessitate that an instructor be a member of the particular racial ethnic minority to be studied in the course. However, the instructor should be academically and experientially prepared to cover the material from an ethnic or multi-ethnic perspective. For example, an instructor teaching a course in Mexican American Culture or Mexican American History should not only have command of the literature in Mexican American studies, but have full knowledge of Chicano perspectives in history, culture and sociology. Thus, ethnic studies instruction involves more than just covering historical or sociological content (subject matter) on the ethnic group. More importantly, it involves exposing students to an ethnic perspective (e.g. Chicano, black, Native-American, Asian-American) on the "American experience." Therefore, the extent to which students are able to empathize with, identify and relate to, ethnic-racial minorities in U.S. society will depend on how instructors examine and analyze historical and social situations from the ethnic group's historical and cultural vantage point, value assumptions, and ideological perspective.

2. Utilizing cross-cultural approaches. Ethnic studies instruction should utilize cross-cultural approaches and strategies in the study of ethnic-racial minority experiences in the U.S. Whether the course is "cultural specific" or "cultural general," an effort to show similarities and differences among ethnic groups, individuals, and their experiences, is of vital importance. By providing strong and meaningful parallels between the various (ethnic-racial) minority experiences, students will gain greater understanding of significant historical patterns, their sociological and psychological consequences, and their direct and indirect impact on minority-majority relations. For example, institutionalized racism is a societal phenomenon that affects all ethnic-racial minorities in the U.S. How has each group been affected? What are the particularities of their situation? What social patterns are eminent and can we generalize from specific cases? Finally, what kinds of coping strategies have minorities developed to solve problems, meet needs, and enhance power?

3. Linking experiential and academic instructional strategies. Despite some problems that may emerge, linking experiential and academic instructional strategies can result in important learning outcomes if proper precautions are taken. First of all, experiential treatment of course content should involve presenting an "insiders view," of minority status; the capacity to meaningfully escort students through a series of denotative life-related experiential situations, drawn from either instructor, student, or community people's experiences, are of utmost importance in the teacher-learner process. Although minority instructors and students may be more experientially equipped to reveal the dynamics of "black" and "Chicano" experiences from the insiders perspective --non-minority instructors can still provide analogical approaches to help examine minority experiences and perspectives.

   Moreover, the instructor should develop methods for effectively integrating experiential and academic processes so students will acquire deeper insights into minority group life. While explaining "what it's like" to be Chicano or black in American society necessitates deep immersion into the social, cultural, and community life of these groups, an academic (conceptual) treatment of "Chicanismo" or "blackness" (as an identity) requires an adequate theoretical framework for developing generalizations and drawing conclusions about minority identity.

   Finally, instructors should make an attempt to help students develop multiple group identification with the problems of minorities. For example, instructors may not only share personal anecdotal accounts, but try to utilize strategies such as role-playing, simulation exercises, and problem-posing in inter-racial situations.

4. Interrelating the community with the classroom. The roots of the ethnic studies movement of the 1960's (particularly black and Chicano) are community-based. Nathan Hare, a major ethnic studies education activist, maintained that "the educational process must involve the . . . community, transforming the community while educating and training" students to solve problems and help meet community needs (1970:14). El Plan de Santa Barbara, the educational manifesto for Chicano studies, stressed that the Chicano on campus was "an organic integral part of the community" (1970:4). Unfortuantely, ethnic studies programs in the late 1970's began to stray away (willingly and unwillingly) from maintaining linkages between classroom and community-related experiences. Consequently, the concept of "community" (Chicano, black, Asian-American, etc.), as a focus of classroom study, eventually became an abstraction rather than a direct sociological reality for students.

   Instead, instructors should make every effort to provide students with community-related learning opportunities. Students may be required, for example, to write oral histories of ethnic communities, conduct community action research or field studies (e.g. surveys, case studies, participant-observations), participate in community education efforts, political organizations, or assist in community action directed at community problem-solving.

CONCEPTUAL PARAMETERS

DEFINITIONS AND EXPLANATIONS

The following definitions provide conceptual parameters for discussing ethnic-racial minority experiences from an interdisciplinary perspective. They begin with explanations of the key elements in the term "ethnic-racial minority," and provide a series of conceptual frameworks for analyzing aspects of minority group status, social psychological dimensions of racial prejudice and discrimination, social stratification and minority inequality, and theories of the resolution of minority-majority group conflict.

Ethnic Racial Minority

The term "Ethnic Racial Minority" shall be used to identify the focal point of courses offered at Evergreen Valley College in satisfaction of the Ethnic Studies graduation requirement. The term "Ethnic Racial Minority" is defined as applicable to individuals and/or groups differentiated from the dominant social group by race (other than Caucasian), nationality, language, religion, culture, and tradition who/which have suffered and do suffer, in the United States, unequal treatment, prejudice, and discrimination in our society.

Minority Group

Ethnic studies at Evergreen Valley College defines "minority group" as a group of people who, because of their physical and cultural characteristics, are singled out from others in the society in which they live for differential treatment (inequality) and, therefore, regard themselves as objects of collective discrimination.

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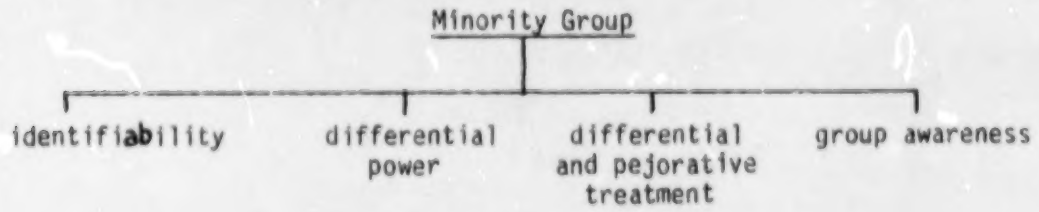
In this definition, the aspects of "group consciousness" and consequential treatment of minority status are essential elements. Moreover, a minority group varies from the social norm or archtype of society, physically and culturally, and are subordinate with regard to their distribution of power, and rarely constitute more than one-half of the population of the society in which they live.

The following taxonomy illustrates the essential elements of minority group status.

Minority Group Defined

A minority group is a group characterized by four qualities: identifiability, differential power, differential and pejorative treatment, and group awareness.



A. Identifiability

1. Biological
   a. Sex, skin color, eye structure.
   b. Skin color central element for group identifiability.
      (1) Esteem has often been determined by lighter shades of skin color.
      (2) Reaction to the above Black, Brown is beautiful.

2. Cultural
   a. Language, dress, religion.
   b. More transitory - can be changed.

B. Differential Power

1. Power = actual use of resources to influence and control others.
   a. Resources = money, property, prestige, authority, natural and supernatural resources.
2. Differential Power = greater use of resources by one group compared to another.
   a. Powerful (majority) vs. powerless (minority).
3. When power majority controls resources, education, wealth, jobs, etc., it controls the life chances of the minority.

C. Differential and Pejorative Treatment

1. Differentials in power permit the dom. majority to control the minority through dif. and pej. treatment = discriminatory behavior.
   a. Discrimination = the behavioral component of prejudicial attitudes of the majority toward the minority.
2. Majority and minority groups seek to maintain their own social order. However given limitations on resources and given the perception of mutually exclusive goals, the dominant group needs to enforce the subjugation of the minority group through various strategies.
   a. Strategies = antilocution (sterotyping), avoidance, discrimination, physical attack, and extermination.
   b. Groups not economically beneficial to the dominant majority are subjected to extreme strategies.
      (1) Black, Mexican vs. Native American

D. Group Awareness

1. As identifiable groups who are disadvantaged in power receive differential and pejorative treatment, they come to identify themselves as a group.
2. Initially only a few may be aware, especially since in American society with its stress upon individual achievement and self blame there is a tendency for people not to blame the social system or discrimination.
3. Minority group status is a process in which increasingly more group members perceive the similarities of their social position and the commonality of their fate.
4. Group awareness refers to the perception of common goals that can be achieved through cooperation.

Racism

The concept of "racism" is a key essential element in the study of ethnic-racial minorities in the U.S. Boniface I. Obichere (1970: 169-170), in his article. "The Challenge of Afro-American Studies," defined racism as:

> The belief that race is the measure of the man, that some races are innately inferior, that no amount of talent, learning, or experience can erase that taint of inferiority from an individual belonging to such a race, and that organized society is obligated, overtly or covertly, to maintain fitting barriers of separation between so-called inferior and superior races.

Rich (1974:116) defines racism as a "complex interwining of beliefs of racial superiority, negative racial attitudes, and a value structure that supports actions maintaining racial superiority." Jones (1972:5-6) discussed three types of racism: individual racism, institutional racism, and cultural racism. Each of these types can be described as follows:

1. Individual racism. Prejudice that suggests a belief in the superiority of one's own race over another and the behavioral enactments that maintain those superior and inferior positions.

2. Institutional racism. Prejudice that is an extention of individual racist thought--the conscious and deliberate manipulation of institutions to achieve racist ends.

3. Cultural racism. Prejudice that suggests a belief in the superiority of both culture and race. In short, the individual and institutional expression of the superiority of one race's cultural heritage over that of another race.

Barrera (1979:198) provides a class analysis of racism:

> Racial idealogy became one way in which European aristocrats tried to fortify their class position in the face of radical challenges. . . . by virtue of their inheritance they were ideally suited to rule and maintain their class privileges.

However, Barrera (1979:201) continues:

> Racial idealogies become embodied in the thought of future generations who have no conception of the exact context (maintaining class positions) in which they originated, and are transformed into broadbased racial prejudice even among people whose interests are not served by it.

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Social Psychological Dimension

The social psychological dimension of race relations should emphasize the individual--the unit of analysis is the person. This area of concern must consider the impact of the larger social structure and institutions upon the individual and upon relationships between individuals. The essential components of the social psychological dimension in minority group relations are the elements of attitude and behaviors. Both of these elements can be defined as follows:

1. Attitudes - are interrelated sets of propositions about classes of ideas, groups and objects, which tend to predispose individuals to behave in ways that are relatively consistent with those attitudes. Attitudes have cognitive (thoughts) and affective (feelings and emotions) components, and through their predisposing tendency imply connotations (behaviors). Attitudes are not directly observable, but must be inferred from behavior.

2. Behaviors - are observable acts committed by individuals. When an individual expresses opinions or makes statements about an idea, group, or object, he or she is engaging in written or oral behavior.

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Social Psychological Dimension

Attitudes

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Prejudice

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A pre-judgement, often accurate but often knowledge which is wholly or partially inaccurate, predisposes a person to think feel and act in favorable or unfavorable ways toward others.

A. Dimensions of Prejudice.
   1. Direction. The valence (whether favorable, neutral, or unfavorable) of the attitude. Example: When someone says, "I dislike Puerto Ricans."
   2. Salience. The generalizability of the attitude. Can it be applied to all, most, some, or a few in the class of such objects, groups, or ideas. Example: "They are all a bunch of welfare chislers."
   3. Intensity. The degree to which a person feels strongly about his or her attitude. Example: "I dislike these people very much."
   4. Commitment. The extent to which a person is willing to make sacrifices to hold to his or her attitude. Example: "I'd rather keep them out of our neighborhood."
   5. Centrality. The degree to which the attitude is an integral part of the person's personality and self-conception. Example: "I am thoroughly repulsed by Latinos."

Behaviors

↓

Discrimination

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Application of differential and pejorative treatment to individuals on the basis of membership in a particular category rather than on an individual's characteristics and qualifications.

A. May depend on economic or peer pressure.

B. It may be situation-specific and will depend upon the specific social circumstance in which people find themselves.

C. Response to Social Stratification.
   1. Discrimination may also give the group doing the discriminating a competitive advantage within some arena (or arenas) of the stratification system.
      a. Discrimination can operate directly, as in refusing employment to members of certain ethnic-racial groups.
      b. Discrimination can operate indirectly, as in constructing biased employment tests that require information not present in the culture of certa in groups.

B. Functions of Prejudice
   1. It provides preknowledge of what to expect in a given situation (knowledge function).
   2. It helps to protect the ego or self-esteem of the individual who holds prejudicial attitudes (ego-defensive function).
   3. It serves to maintain patterns of subordination and superordination for economic, political, or social gain (instrumental function).
   4. It becomes rewarding for the individual when it permits him to voice his central personal values (value-expressive function).
   5. Underlying prejudice are factors called ethnocentrism and xenophobia. Ethnocentrism is the tendency to use one's own group (racial, ethnic, or even gender) as a standard of reference upon which to evaluate other groups. Xenophobia is the fear of those who are different, not only because they have a different skin color or speech style, but because they are presumed to hold different and sometimes antithetical values.

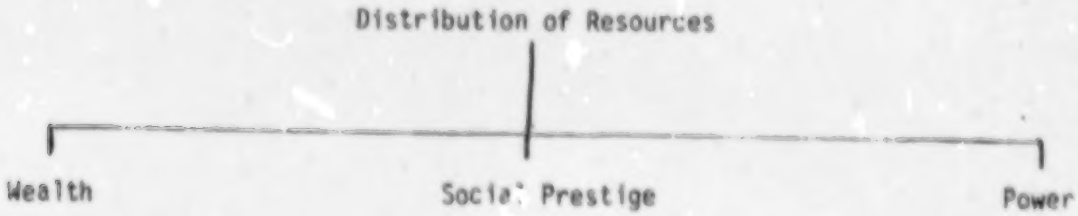
C. Manifestations of Prejudice.
   1. Stereotype - language of prejudice, rhetoric that rationalizes maj. - min. relations, an exaggerated belief.
   2. Social Distance - extent to which one prefers to be aloof and formal rather than to interact in close relationship with members of another group.

D. Controls Social Mobility.
   1. Discrimination is basically an attempt to control unrestricted social mobility, by introducing elements of a caste into a class society.
   2. Discrimination does not allow ethnics to compete for mobility as individuals, but forces them to compete as groups.
      a. The higher the group is ranked, the more power it has, and therefore its ability to enforce its brand of discrimination is increased.
      b. Recognizing that another group has loaded the dice to ensure your loss tends to solidify the group; discrimination convinces the affected group that the only hope for improvement is group action, rather than individual effort.

E. Forms of Discrimination.
   1. Overt discrimination are those forms of discrimination that directly affect members of an ethnic-racial group without affecting any members of other groups. Example: a sign in a restaurant says, "we don't serve Mexicans."
   2. Institutional (covert) discrimination is an indirect form of discrimination that affects a particular group because of certain attributes or abilities most of that group's members have or lack. Example: a political institution may not allow people to vote because they are not English-speaking, even though they may be American citizens.

The Distributive Dimensions

This dimension deals with the distribution of resources (property, social prestige, and power) which are unevenly distributed to various groups in society. Some groups consistently, generation after generation, receive and maintain greater access to these resources than other groups. The three essential elements of the distributive dimension is wealth, social prestige, and power.



A. Wealth
   1. Lower income means more minority members living in dilapidated housing, receiving inferior health care, and having lower life expectancies. Example: A black baby born in 1960 is expected to live seven fewer years than a white, and the quality of that life is diminished.
   2. The income gap can be caused by minority individuals holding more poorly paying jobs, or by their being unemployed more frequently than the rest of the population.
      a. both possibilities play a part in maintaining the poverty of ethnic-racial minority groups.
      b. both are products of occupational discrimination against these groups.

B. Social Prestige
   1. By social prestige is meant the respect with which an individual or group is held.
   2. The basis of social prestige consists of three components of class: income, education, occupation.
   3. There is usually a consistent pattern in the relationship between higher education attainment, high income, a prestigious occupation. However, minority people may still confront a form of status inconsistency, meaning a disparity between an achieved high status (educationally or economically) and lowered prestige because they are members of groups ranked low by the majority society.
   4. The mobility of minority group members depends on acceptance (willingness to enter into close relationship) by majority group which in turn depends on prestige factors. Social distance is often the consequence of majority group person's unwillingness to enter into close relationship with minorities.

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C. Power
   1. By "power" is meant the actual use of resource to influence and control others.
   2. Power is interrelated with wealth and prestige in that wealth represents material resources to be mobilized, and prestige represents influence to induce others to mobilize resources or to induce others, out of respect, to comply with one's wishes.
   3. Power may be of two types: Legal power and extralegal power.
      a. Legal power can be exercised within the formal structures (governmental) of society (e.g. office holding, legal petitioning, voting).
      b. Extra legal power emerges when minorities, denied legal forms of power, resort to direct action to change the system to optimize resource access to minority groups. (either peaceful such as boycotts, marchs, demonstrations, sit-ins or violent protests such as armed rebellion and riots).
   4. Majority responses to minority power can take various forms.
      a. tokenism
      b. coercion
      c. co-optation
      d. gerry mandering
      e. divide and conquer
      f. socialization and Anglo-Conformity

Theories of Minority-Majority Group Process

The preceding conceptual parameters examined aspects of minority group status, the social psychological and distributive dimensions of race relations in the U.S. However, ethnic studies courses should also provide generalizing statements about the process of minority-majority relationships: from contact and cause through to resolution. There are numerous models of minority-majority group relations that can serve this purpose. However, many of these models can be categorized into two major types: the assimilational model and the internal colonial model. Both propose distinct historical and socio-cultural outcomes as a result of historical contact, cultural conflict and minority-majority relations in the U.S. These models represent two bipolar types which can be discussed separately and then interchangeably, seeking patterns and examples, where each may or may not be applicable, given the unique circumstances and conditions of minority groups in the structure of U.S. society.

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I. ASSIMILATIONAL MODEL

A. ACCULTURATION: This refers to one people's taking on elements from the culture of another.

1. All cultural acquisitions are learned.

2. Usually two cultures in a contact situation are changed, although one may be more profoundly than the other.

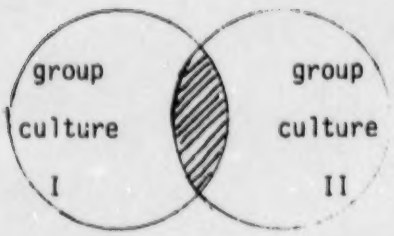
3. In the world no culture is completely isolated and unaffected by others, but the intensity and duration of contact vary from place to places and from time to time.

4. Acculturation goes on selectively - a cultural group usually chooses what it wishes to adopt or incorporate as part of their culture.

5. Acculturation does not mean that a cultural group has abandoned or lost its own culture in exchange for another culture. It simply has learned and incorporated some characteristics from another culture while still retaining aspects of its own cultural identity.

Figure 2

Acculturation precedes assimilation



Shaded part shows result of cultural fusion between culture I and II. Both have incorporated various aspects of each others culture.

B. ASSIMILATION: This is the process by which the identity of groups is fused into one. In this process one loses his own cultural identity and is absorbed into another culture. Three theories exist on assimilation.

1. Melting-pot theory: That all racial and cultural groups will mix and merge together to create a different race and culture that is uniquely "American."

   a. Through the 19th century the open policy that had admitted any comers to the nation had been justified by the certainty that all could be absorbed and that all could contribute to the emerging national character.

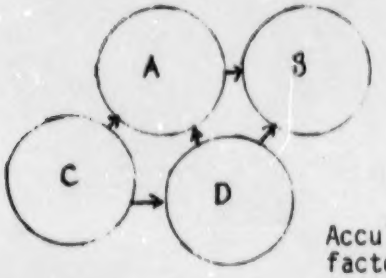
   b. Many felt that a healthy social order could be created by a total fusion of all the elements in the population into a homogenous mass.

   c. The melting-pot as a theory of assimilation has been strongly refuted as being inadequate. Even though a fusion has been made among "ethnic minorities" (Jews, Irish, Italians, Slavs, etc.) the melting-pot has refused to offer entrance to "racial minorities," groups that have distinguishing physical characteristics: color of skin, hair, bodily proportions, etc. (Blacks, Chicanos, Asian-Americans, Filipinos, Indians). Racial minorities are physically visible, and ethnic minorities are culturally visible.

2. Cultural pluralism: In this process each racial and cultural group will have the right to retain and preserve their own culture and way of life.
   a. The valuable cultural qualities each immigrant and indigenous group had ought to be preserved.
   b. This further meant that mutual adjustment of diverse national elements in one society.
   c. This process would depend upon cooperation between subgroups and subcultures.

   Figure 3 shows cultural exchange and accommodation as a basis for cultural pluralism.

Figure 3



cultural groups

Acculturating, not assimilating factors are involved here. No cultural group dominates or is a standard for the others.

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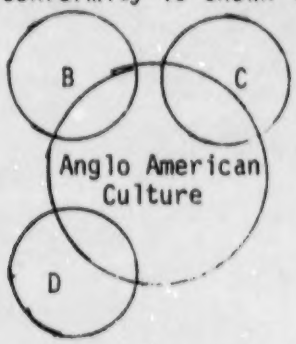
3. Anglo-Conformity: Cultural pluralism became challenged by the conception of "Americanization": That the national character was already fixed. That the "American" was basically Anglo-Saxon, an off-spring of the English people, and it was the obligation of other racial and cultural groups to conform to the patterns and institutions of the Anglo-American.
   a. All other cultural groups were to be assimilated within this national character. This is what is called "Anglocization."
   b. If other groups refused to accept this cultural pattern, then these groups were considered "anti-American" and so were unfit to be "respectable citizens."

An example of Anglo-Conformity is shown in Figure 4.



These groups would be absorbed or assimilated into the Anglo's culture. In the assimilation of immigrants and indigenous groups into the U.S., the narrowing down of communications with the "old-country" or "group culture" is significant.

II. Cultural and Structural Assimilation

A. Cultural assimilation refers to the incoming minority group - to some degree - in terms of dress, language and day to day norms of the culture (customs).

B. Structural assimilation refers to the degree to which minority groups attain entrance into the major institutions of society, especially on a primary-group level.

C. There are several means involved in measuring assimilation:

   1. Degree of group intermarriage or amalgamation - rather, marriage outside one's racial-ethnic group.
   2. Identificational assimilation, or the degree to which minority groups think themselves solely as "American," with minimal reference to their national origins.
   3. Absence of prejudice or the absence of discrimination by the majority group (dominant) culture.
   4. Absence of a power and/or value conflict between minority and majority group.

III. Background Colonialism and Internal Colonialism

A. Colonization

1. Colonization was initiated by the need of the European or North American metropolis to expand economically and to bring within its web of domination the land, resources, and market potentials of the dependent society.

2. This spelled the total disorganization of traditional life in the colony and the transformation of the indigenous masses into colonized work forces.

3. To rationalize and maintain what was to become a racially defined class system of exploitation, there gradually developed an elaborate system of racial and, in some cases, religious ideology. Race was not only to provide the central source of ideological justification of the colonial situation, but it also became the central factor upon which classes in colonial society were to develop outwardly and take their form. (Ideology was used to dehumanize the colonized and characterize them as inferior. Socio-eco hierarchy was developed, based on color.)

4. Accompanying and playing an integral role in the maintenance of the social racial domination, European cultural chauvinism was to ravage indigenous cultures, values, and tradition. Culture was ultimately to serve as a vehicle or channel through which colonial domination was secured (cultural nihilism, rejection and denial of value of indigenous culture).

5. To consolidate control of the colonial situation, political and social institutions were erected to maintain the relations of power and privilege that lay at the heart of the colonial situation.

6. In all of the above, the economic factors were primary. To summarize, among other things, colonization involved a pattern of conquest, subjugation, economic exploitation of indigenous people and resources.

B. Internal Colonialism

1. A simplistic view: After independence, because of economic dependency on the ex-colonial powers (investment, loans, technology for economic development), and to preserve their position of privilege, the national elites maintained the same economic institutions that had exploited the colonized under colonial rule.

2. One of the most evident aspects of internal colonial relations is that the use of labor is maximized in the development of the economy while socio-economic mobility is limited.

IV. Internal Colonialism and Third World Cultural Minorities

A. Barrera, Munoz and Ornelas characterize internal colonialism in the following manner.

1. The colony can be considered internal if the colonized population has the same formal legal status as any other group or citizen.

2. However, being in the internal colony means existing in a condition of powerlessness for Third World peoples, a lack of control of the institutions that control their lives (business, schools, police and other public institutions). The institutions are administered by outsiders or those who serve outsiders' interests.

3. The public and private institutions in their dealings with Third World Cultural Minorities are able to function in an exploitative and oppressive way whether by ignorance or intent.

4. They specify four basic components of the internal colonial complex.

   a. Forced entry. The colonized group enters the dominant society through a forced involuntary process.

   b. Cultural impact. The colonizing power carries out a policy which transforms, constrains, or destroys indigenous values, orientations, and ways of life.

   c. External administration. Colonization involves a relationship by which members of the colonized group tend to be administered by representatives of the dominant power. There is an experience of being managed and manipulated by outsiders in terms of ethnic status.

   d. Racism. Racism is a principle of social domination by which a group seen as inferior or different in terms of alleged biological characteristics is exploited, controlled, and oppressed socially and psychologically by a superordinate group.

5. Barrera et al make the following qualifications to the above components in terms of Chicanos:

   a. Concerning forced entry: Although immigrants may have come voluntarily, once in the country they find themselves in a situation that has been structured through violence. So while each individual may not have found himself involuntarily included in the system, the group as a whole did, and the structures and attitudes formed in the earlier period have continued in one form or another into the present.

   b. Racism should be considered a mixed biological/cultural category.

6. Barrera et al state central to an understanding of internal colonialism is a grasp of the mechanisms by which the colonial situation is maintained over time. In the political realm, they identify the following: Force, disenfranchisement, exclusion, changing the rules of the game, divide and conquer, mobilization of bias through media, tokenism, co-option, manipulation of symbols to perpetuate the myth of biological inferiority.

7. They also state any Chicano in public office who self-consciously serves the needs of the Chicano community leaves himself open to charges of "reverse racism."

B. General Comments

1. Other models of analysis usually attribute shortcoming in the political, educational, social or economic reams to inhibiting values in Chicano culture, in effect, cultural flaws.

2. The basic assumption in the internal colonial model is that the origins of the problems faced by Chicanos, blacks, Native Americans and Asian Americans are in the relations between Anglos and Chicanos which are basically colonial in nature, rather than flaws inherent in Chicano culture.

3. These relations affect all aspects of life (socio-economic, social, psychological, etc.)

4. The economic factor underlines these relations and their manifestations.

Student Assessment of Learning Outcomes in Ethnic Studies

Course Title:_____ Course Number:_____

Section:_____ Instructor:_____

Days/Hours Class Meets:_____ Academic Semester:_____/year:_____

Relevancy of Content

The following questions address the relevancy of ethnic studies content as specified by the stated objectives of the course. Therefore, the content (subject-matter) covered in this course should have focused on the ethnic-racial experiences of one or more U.S. minority groups (e.g. Black Americans, Mexican Americans/Hispanics, Asian Americans, Native Americans) outlined in the course description.

Please respond as directly and honestly as possible. Your feedback will serve to help us further improve and/or maintain the quality of ethnic studies instruction.

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Read each question carefully and choose the response which best describes your reaction to the course content.

	Always	Usually	Rarely	Never
Relevancy (check ✓ and comment):				
1. Did course content include discussions of one or more identifiable ethnic-racial minority groups within the United States?				
2. Did course content include discussions of racism (racial prejudice and discrimination) in U.S. society?				
3. Did course content provide a realistic identity (portrayed in ways likely to counteract stereotyping) of the ethnic-racial minority group in U.S. society?				
4. Did course material encourage students to develop pride in their heritage and a positive cultural identity?				

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	Always	Usually	Rarely	Never
Relevancy (check ✓ and comment):				
5. Did course content analyze traditional (scholarly) perspectives on minorities while providing new (ethnic) perspectives for understanding ethnic-racial minorities in the United States?				
6. Did course content include a study and recognition of the contributions of ethnic-racial minorities to the cultural heritage of the United States?				
7. Did course content discuss ways and means of bettering minority-majority relations and achieving a more equitable society in the United States?				

Learning Outcomes

Knowledge, attitudes, and skills are deemed to be appropriate student outcomes. The following questions asks the student to share honest perceptions about their learning outcomes based on the material presented, class assignments and learning activities (particularly outside a classroom setting).

Read each question and choose the response which best corresponds to your learning outcomes in the course. (Check [✓] and comment).

Knowledge	Very Effectively	Effectively	Satisfactorily	Poorly
1. As a result of this course, I can demonstrate knowledge of the main aspects of my own culture and the cultures of other minority groups in our local community and American society.				
2. As a result of this course, I I can demonstrate knowledge of the similarities and differences between diverse racial, ethnic minority populations within our local community and the larger society.				
3. As a result of this course, I can demonstrate understanding of the concepts of minority-majority group relations, cultural pluralism, and knowledge of the causes of ethnocentrism and racism.				
4. As a result of this course, I can demonstrate knowledge and understanding of the historical and socio-economic factors determining differential power relations between minority-majority populations of the U.S.				

Feelings, Attitudes	All the Time	Most of the Time	Sometimes	Not at all
5. As a result of this course, I feel I have a greater sense of self-worth and self-acceptance, as on ethnic (racial) American, and can better appreciate cultural and physical differences in my local community and the large society.				
6. As a result of this course, I have a greater acceptance of cultural pluralism in American society and appreciation for alternative values, customs, and lifestyles.				
7. As a result of this course, I have greater empathy for the socio-economic conditions of minority groups in my local community and American society.				
8. As a result of this course, I have a greater desire to exert more effort in resolving minority-majority conflicts arising from stereotypes, race prejudice and discrimination.				

Skills, Aptitudes	Very Effectively	Effectively	Satisfactorily	Poorly
9. As a result of this course, I can analyze how cultural heritage and social experiences has influenced the behavior, customary patterns, and lifestyles of others.				
10. As a result of this course, I can analyze similarities and differences between diverse racial-ethnic experiences in my local community and American society.				
11. As a result of this course, I can identify and assess pejorative behavior based on stereotyping, racial prejudice and discrimination.				
12. As a result of this course, I can more effectively cooperate with diverse ethnic-racial groups in achieving goal-directed activities.				
13. As a result of this course, I can distinguish between stereotypes and factual information relative to ethnic-racial minorities in our society.				

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	Very Effectively	Effectively	Satisfactorily	Poorly
14. As a result of this course, I can make reflective decisions and assume action steps in resolving racial issues in my local community and in the larger society.				
15. As a result of this course, I can educate others in my own community about racial-ethnic differences, race prejudice and discrimation.				

Further Comments:

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Ethnic Perspectives

The following statements focus on the ethnic perspectives (viewpoints) of the ethnic-racial minority group(s) covered in the course. Teaching the ethnic perspectives of Chicanos, Black Americans, Asian Americans, and Native Americans, relative to historical and social events in the minority community and American society, is one of the major aspects of ethnic studies instruction.
(Please check [✓] and comment on the extent to which the course covered ethnic or multi-ethnic perspectives in the course.)

Ethnic Perspective	Chicano/ Hispanic	Black Americans	Asian American/ Pacific Islanders	Native American
1. Did the material in the course provide the particular perspective of the ethnic-racial group relative to their minority status in U.S. society?				
2. Did the material in the course provide the particular perspective of the ethnic-racial group relative to historical and social issues in the dominant society of the U.S.?				
3. Did the material portray the group(s) as diversified and heterogeneous, with individuals shown in diverse life situations and societal roles?				
4. Were opportunities provided for students to study in-depth the values, belief systems, and viewpoints of one or more of these ethnic-racial groups?				
5. Were students encouraged to explore and examine the opinions and values of one or more of these ethnic-racial groups?				
6. Did the material foster appreciation of the ethnic-racial diversity of one or more of these ethnic-racial groups?				
7. Did the material discuss the contributions of the ethnic-racial group(s) to the development of the U.S.?				

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Ethnic Perspective	Chicano/ Hispanic	Black Americans	Asian American/ Pacific Islanders	Native American
8. Were the cultural differences of the ethnic-racial group(s) treated as having contributed positively to a culturally pluralistic America?				
9. Was the United States examined as a nation resulting from different groups competing and/or conflicting for control and distribution of resources?				
10. Were important parallels drawn between the experience of each ethnic-racial group? Were key interrelationships among such groups demonstrated?				
11. Was minority group life examined experientially (information derived from "in-group" experiences and perceptions) as well as academically (information based on scholarly research)?				
12. Was the student involved in any problem-solving (simulated) learning activities exposing him or her to minority group needs, problems, and conditions?				
13. Was the student exposed to community related learning opportunities involving ethnic-racial minorities (e.g. field research, attendance at community meetings, cultural events, workshops, conferences)?				
14. Does the material examine minority group methods for enhancing community power and developing strategies for coping with majority reaction?				
15. Does the material portray the ethnic-racial group(s) as active participants in their own struggle for equality and social justice in American society?				

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TEACHING CHICANO STUDIES: AN ILLUSTRATIVE MODULE

ARE YOU SERIOUS?

During the preparation of this practicum, an ethnic studies instructor at Evergreen Valley College was shown the (first) draft of the Instructional Guide. "Are you serious?" he asked amusingly. "Can we realistically accomplish all this?" He was informed that rather than allowing ethnic studies instructors to "do their own thing," or interpret ethnic studies criteria based on "professional discretion," an Instructional Guide would provide not only specific guidelines and conceptual parameters, but denotative examples of how to apply criteria and key concepts to ethnic studies courses.

The intent of this section of the Guide was not to give a complete and exhaustive demonstration of all ethnic studies criteria and conceptual areas to ethnic studies instruction. Instead, the objective was to present an illustrative module showing the practical application of selected portions of the Instructional Guide (e.g. criteria, student learning outcomes, major concepts and theories) to one of these ethnic studies components: Chicano (Mexican American) Studies.

The following example is a three-week module on "Chicano Culture" for Social Science 28 (Survey of Third World Cultures) at Evergreen Valley College. Social Science 28 is a cultural general course focusing on four racial-ethnic minority groups: Black Americans, Chicanos/Mexican Americans, Asian-Americans, and Native Americans.

The Chicano Culture module addressed seven of the student learning outcomes (with selected criteria) from the Instructional Guide (see pages 9-11 for Desired Student Outcomes). The Instructional Guide described desired student outcomes in three appropriate categories: knowledge, attitudes, and skills.

Desired Student Outcomes in Chicano Studies (Social Science 28)

The desired student outcomes (along with selected ethnic studies criteria) are as follows:

1. (Knowledge) The student will demonstrate knowledge of the main aspects of Chicano culture (cultural specific) and of other major ethnic minorities (cultural general) in the local community and the U.S. and their respective contributions to American society (see Ethnic Studies Criteria C, D, on page 2).

2. (Knowledge) The student will demonstrate knowledge and understanding of the historical and socio-economic factors determining power relations between the Chicano and the dominant society in the U.S. (see Ethnic Studies Criteria A, B, on page 2).

3. (Knowledge) The student will demonstrate knowledge of traditional and alternative social science perspectives on Chicano culture and history (see Ethnic Studies Criteria E, F, page 2).

4. (Attitudes) The student will demonstrate feelings of self-worth and self-acceptance as a Chicano (cultural specific) and as an ethnic American (cultural general) and indicate acceptance of the value, dignity, and worth of groups different from his or her own (see Ethnic Studies Criteria C, D, on page 2).

5. (Attitudes) The student will show acceptance of Chicano cultural plurality and an appreciation of alternative values, beliefs, and lifestyles in the Chicano community (see Ethnic Studies Criteria G, page 2).

6. (Skills) The student will demonstrate ability to analyze how cultural factors have affected the characterological development and life styles of Chicanos (see Ethnic Studies Criteria E, F, page 2).

7. (Skills) The student will demonstrate the ability to make reflective decisions in problem-solving situations involving Chicano and majority group conflict (see Ethnic Studies Criteria H, page 2).

Performance Objectives

As a result of the learning activities in this module, the student will be able to:

1. Interpret five traditional and alternative frames of reference used to analyze the Chicano experience.
2. Interpret and apply five Chicano Studies (disciplinary) concepts used to analyze the Chicano experience.
3. Write or state the differences and similarities between the assimilational (traditional) and colonial (alternative) perspectives of Chicano culture and history.
4. Write or state the (core) value differences and similarities between Chicanos and Anglo Americans in U.S. society.
5. Write or state preferred courses of action based on cultural interpretations of case studies.

A Frame of Reference

Carlos E. Cortez (1973:185), Chicano historian, discussed the problem of "invalid traditional frames of reference" for understanding the Chicano experience. The following example is indicative of (Anglo-American) traditional perspectives of Mexican American culture and history.

1. The idea that U.S. history is an essentially unidirectional east-to-west phenomenon.
2. The attempt to explain the Chicano experience by labeling it "just like" the experiences of Irish Americans, Italian Americans, and other U.S. ethnic minorities.
3. The view of the Chicano experience as essentially homogeneous, with most Mexican Americans following a single stereotypical historical pattern.
4. The concept of the "awakening Mexican American" arising from a century-long siesta.
5. The attempt to explain the Chicano experience by presenting a parade of Mexican heroes and individual Mexican-American success stories.

These traditional frames of reference should be replaced by alternative exploratory concepts (frames of reference) in Chicano studies. Distribute the following illustration comparing and contrasting the traditional and alternative frames of reference.

Traditional Frames of Reference	Suggested Alternative Exploratory Concepts
1. U.S. history as an east-to-west phenomenon.	1. Greater America Concept
2. "just like" explanations	2. comparative ethnic experiences
3. Chicano homogeneity	3. Chicano diversity
4. "awakening Mexican American"	4. history of activity
5. heroes and success stories	5. the Chicano people

Topic 1: The Greater America Concept

In order to fully create inter-cultural understanding, ethnic studies must reorient the study of "American History" on the basis of the Greater American Concept. The "Greater American" heritage is the result of the dual hemispheric advancement of societies from the Atlantic coast west and from Mexico City north, as well as "from the fusions and conflict between these advancing cultures and the already existent Southwestern civilizations" (Cortez, 1973:186). De Leon (1970:10), in his article "The Hamburger and the Taco: A Cultural Reality," discussed the historical consequences of cultural dualism in America:

> "The free movement of peoples from the Hispanic-American area (U.S. Southwest) makes its existence possible in time and space and is to be recognized not only as an historical continium, but also as an historical permanency."

Moreover,

> "Eventually we have to recognize that these people (bicultural populations) are here to stay: that we find ourselves at the crossroads of two major civilizations, two concepts of life, that are back-to-back and dovetailing into one another."

Finally, we have to recognize that the U.S. Southwest is a "cultural buffer area." Hispanics (and other Americans) residing within these boundaries are products of both civilizations culturally.

Learning Scope

Ethnic studies (Chicano emphasis) would expose students on the reality of this "dual American heritage" by assigning students bicultural topics (for research, reading, and class discussion) as:

a. Colonial history (exploration, conquests, and settlements) of both Mexico, Mexican Northwest (U.S. Southwest today) and the Atlantic colonies.

b. Native American civilization and their relationship to expanding Mexican society from the south, Anglo-American society from the east and Indo-Hispanic cultural fusions and traditions in the U.S. Southwest.

c. Social structures and economic system of the U.S. Southwest based Native American, Indo-Hispanic, Hispanic, and Anglo-American cultural developments and societal forces.

d. Spanish, Mexican and Anglo-American concepts of law, authority, political power, and their resulting conflict, resolution, and integration or non-integration.

e. Mexican and Anglo-American concepts of social class and caste structures.

f. Mexican and Anglo-American political systems.

In sum, the Greater America perspective will serve to further clarify the bicultural heritage and multi-ethnic reality of the U.S. Southwest.

Topic 2: Comparative Ethnic Experiences

The study of Chicanos has often been misguided by simple explaining Chicano experiences in terms of the "similar experiences" of other U.S. ethnic groups. This means simplistic depictions of the Chicano experience as "just like" those of various immigrant groups and ethnic Americans. For example, unlike other ethnic Americans (with the exception of Blacks and American Indians), the Chicano population initially became a part of the U.S. through "involuntary migration" (conquest and annexation) resulting from the Mexican-American War of 1846-1848. Moreover, "like Native Americans (but unlike Blacks, Asian Americans, and European whites) Chicanos were one of two major ethnic groups which established large-scale societies prior to the coming of the Anglo (Cortez, 1973:188)."

However, like Europeans and Asian immigrants, Mexicans have migrated "voluntarily" to the U.S. in overwhelming numbers during the nineteenth and twentieth centuries. Finally, Chicanos, like Black Americans, and unlike Europeans, can realistically attribute much of their persecution and oppression (in the U.S.) to racial prejudice and discrimination.

Therefore, the "Chicano experience has parallel aspects in other ethnic experiences, but that as a unique composite, it contrasts with any other ethnic experience" (Cortez, 1973:188). Consequently, three major factors serve as useful analytical tools for comparing the Chicano experience to those of other ethnic groups: (1) racial prejudice, (2) conquest, annexation, alienation in their own land, and (3) continuous immigration from Mexico, economic exploitation, and Anglo-American nativism and ethnocentrism.

Learning Scope

Ethnic studies (Chicano emphasis) can create learning experiences for students focusing on the socio-historical and political similarities and differences between Chicanos and other ethnic groups by assigning topics (for research, reading, and/or discussion) in comparative history such as:

a. Comparative analysis of Mexican, European and Asian immigration to the U.S., nativistic (Anglo American) reactions, restrictive governmental policies, segregation, and mass hysteria toward such immigration.

b. Comparative analysis of Chicano and Black American responses to racial prejudice and discrimination in education (e.g. I.Q. testing, tracking, segregation), employment, administration of justice, and other phases of American life.

c. Comparative analysis of Mexican and North American "Amerindian" cultures and value-orientations. Jack Forbes (1973:202) stated that "the meaning or significance of the Native American way of life [Mexican and North American] basically revolves around values, and it is this subject area which should dominate curriculum-building." Furthermore, "mestizaje" (cultural and racial mixture of Indians and Europeans) can be acknowledged as an integral aspect of Native American cultures in Mexico and North America. A key question, therefore, is what do Mexicans (as Indian mestizos) and North American Indians have historically in common when confronting "Americanization" policies aimed at indigenous peoples in the United States?

Topic 3: Chicano Diversity

In examining the Chicano experience, not only must ethnic studies teaching avoid simplistic "just like" descriptions, but reject the traditional frame of reference of Chicanos as a "homogeneous" population. For example, Mexican American culture has initially been analyzed by social scientists as "static," "homogeneous" and somewhat "ahistorical" and allowing for little emphasis on the possible complexity and heterogeneity of this group. Therefore, the ethnic studies instructor should recognize the great "internal diversity" of the Chicano and the complex sociological variations comprising Chicano communities.

The following includes classificatory concepts which can be used to analyze the diversity of Chicano Culture.

Social Units and Their Cultures

Social Unit	Cultural Terms
National society (dominant Anglo-American) with its political boundaries.	Dominant culture and its institutions (political, economic, educational, etc.)
Subsociety (a social unit smaller than the national society, containing a larger network of groups and institutions extending throughout the person's life).	Subculture (marginal state)
	Group culture

Group (A collection of people who have an organized pattern of recurrent human interaction, who have a common identity and share common goals and shared norms); a gang, Chicano Student Unions, lowrider, cholo, Chicano professionals, migrants, "el nacional."

Therefore, within the "Chicano subsociety" there are many elements that may distinguish them:

Ethnic group (Mexican American)
- Race (dark skin/light skin)
- Religion (Catholic, Protestant)
- National origin (American born, Mexican born)

Social class (lower, middle, upper; working, professional, etc.)

Rural-Urban Residence (large urban area, small town, agricultural community, etc.)

Regional Residence (West-side San Jose, East-side San Jose, etc.)

Educational level

Age

Important assumptions can be drawn regarding the effect of social stratification on Chicano cultural patterns. Culture is an expression of "class relations"--that is, the customs, values, norms, ideas, attitudes, and pattern of behavior of a people is a reflection of their material conditions (socio-economic status) within the society. Therefore, as their material conditions change, so does their non-material culture (norms, values, etc.). So, in order to be aware of the variations existing within Mexican American culture, one must consider the class relation between the individual/group in terms of wealth, power, and social prestige. The less access a group has to these resources, then the more dependent they are on the authority of others, the decisions of others with respect to their own goals, and the more they are apt to deviate from the culturally legitimized ways of doing things.

> In terms of class relations, an individual from a certain cultural group (Mexican American) may have a greater class loyalty to the class that he belongs to than to the cultural group of which he is a member. The more the individual enjoys conditional social status and relative economic privileges, the greater his identification with the dominating culture and his values.

Learning Scope

Ethnic studies (Chicano emphasis) may assign students topics (for research, reading, and/or discussion) related to the following question-items:

a. What differences in the Chicano experience have generated such diverse appellations as Mexican American, Hispanic, Latino, Tejano, Spanish American, Chicano, California, or American of Mexican descent?

b. What have been the inter-racial and inter-cultural experiences of Chicanos differing from each other educationally, economically, racially (light skin, dark skin), residentially, etc.?

c. What have been the varieties of urban and rural experiences?

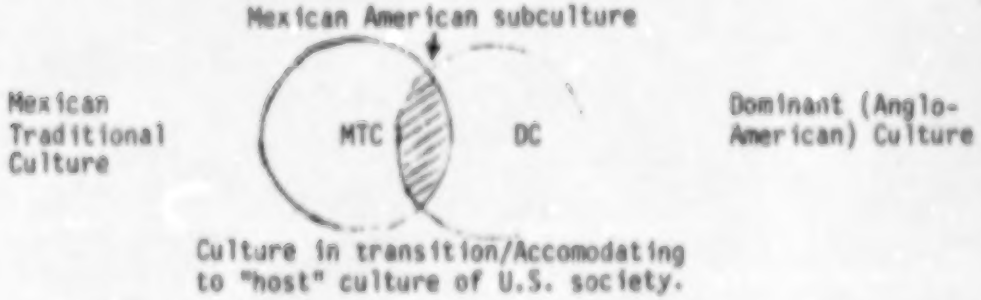
d. What have been the geographical variations in Chicano experiences (state, sections of states, rural or urban barrios, etc.)?

e. What have been the differences in the experiences of different generations of Chicanos in the U.S.?

Topic 4: History of Activity

There are two predominant theoretical perspectives, presently, in discussions of Chicano History: the (a) assimilational view and the (b) colonial view. These are simply conceptual frameworks to help us understand the historical context of Chicanos in the U.S. and to formulate some thoughts about an identity (culturally, historically) which we may be regarded as uniquely American.

I. Assimilation model: "Awakening Minority"



The essential characteristics of the assimilationist perspective are listed as follows and can be applied in the analysis of the Chicano/Mexican American History.

A. The Mexican American is the descendant of immigrants to the U.S. and, therefore, portrays attributes of other immigrant groups to the host U.S. society--they are different nationally and culturally from the host culture, but is not of a different race. The descendants of the immigrant (second generation) will not be visuibly distinct from the dominant group population after acculturation.

B. The immigrant (the Mexican included) begins life in the new country at the bottom of the socioeconomic ladder. He/she faces class and cultural, but not racial, prejudice and discrimination. As a result, they work in the least desirable jobs for very little money.

C. As he/she learn the host's cultural ways, the immigrant begins to better his/her condition socioeconomically. Some of the "excess baggage" of his former culture is left behind. (This excess baggage hinders the "modernization" process and retards being accepted by the host society). Simultaneously with the loss of the former culture, the immigrant learns the language, culture and customs of the host culture. Prejudice and discrimination declines as the immigrants (and second generation) rise in social class status and lose their cultural distinctiveness.

D. Because the immigrant group as a whole begins to rise socioeconomically, the immigrants rapidly become accepted as a part of the host culture because they cannot be distinguished from the majority group as they move up in class status.

E. The first contacts of the immigrant group with the host group are secondary (occupationally or professionally; relationships are largely periodic and impersonal). With acculturation (and time) the immigrant group develops and welcomes more primary group ties with the host group (entrance into their social clubs, intermarriage, closer personal/intimate relationships.)

F. As primary contacts increase (personal relationships), so does intermarriage (marital assimilation) between the two groups. The children are amalgamates of the two groups but in all respects much like the host culture.

The immigrant group gradually fuses into the host society with perhaps vertiges of the immigrant groups culture remaining but in areas of minor importance: traditional food, dress for festive occasions and a few words of the immigrant language. Ultimately, the two groups are no longer distinguishable, for all practical purposes becoming one society of one nationality in their own land.

II. Colonial Model: "History as Struggle"

Cultural nationalism/counter-cultural to Anglo-American dominant culture, values and institutions/Emphasis on "self-determination".

The essential characteristics of the colonial perspective are listed as follows and can be applied in the study of Chicano/Mexican American History.

A. The Chicano is the descendant of a conquered and occupied population in which a militarily superior group assumed territorial control after a war of expansion. In classical colonialization, the conquered group (or colonized) are not only culturally and nationally different, but racially different from the colonizer. So, the two groups are visibly distinct.

B. The colonizer or conquerors come from a technologically advanced nation. The colonizer is able to control the economic and technological base of the society in which the colonized live. The colonized work at obtaining the "raw materials" from the country (make-up largely the unskilled work force) and not to develop skills to assume technologically advanced jobs and managerial positions. Their chief benefit to the colonizer is to remain a source of abundant and inexpensive labor. If they were to become literate and educated, they would rebel and not perform current low status jobs.

C. The colonizers have economic and political control over the colonized within the country. The colonized are at the bottom socioeconomically, whereas the colonizers control all positions of power. The colonized face class, cultural and racial prejudice.

D. The culture, heritage, language and customs of the colonized are labeled inferior and are suppressed. The colonized are culturally defined as inferior by the dominant group, in order to justify the status quo in which the colonizer lives in power and wealth while the colonized live in powerlessness and poverty. The colonized have little or no chance for upward mobility; there is a ceiling on how far they can rise. They are defined biologically and culturally as backward, unprogressive, lazy, unreliable and unintelligent by the dominant group.

E. Certain members of the colonized group are given some few privileges. In return, they are expected to do the work of controlling their own people. Also, these "tokens" are paraded by the colonizers as examples to others on how well the colonized are treated. They are particularly used as examples to the colonized majority of what they can do or accomplish if they conform, work hard, and do not cause trouble to those in control.

The colonized are segregated into ghettos, separated from the fine residential areas of the colonizers. They strongly discouraged from moving into the neighborhoods of the colonizer.

F. The colonizer becomes the reference group of the colonized. The colonized often attempts to become similar as possible to their conquerors in belief that if they do this they will be favored not only by the colonizers but also by their own people who believe in the superior status of the conqueror. Children of the colonized appearing most like their colonizers are treated in a favored way.

G. The colonized begin to resent their being defined as culturally and racially inferior. Often, leaders of the conquered group spend much of their time in consciousness raising, demonstrating to their people the extent of their oppression. Having overly rejected their colonizers, the colonized in a decolonization movement no longer favor those who are most like their conqueror, but those who are least like them (culturally, racially). There is a revival by the conquered people of their heritage, language, and their ethnic pride. Cultural nationalism flourishes. Heroes of the past are exalted, expecially those who originally fought the oppressors in the past.

Learning Scope

Besides providing students with historical material showing the relative application of both the assimilational and colonial models in the analysis of chicano history, ethnic studies (Chicano emphasis) can also give students the opportunity to discuss (in small groups) the reliability of each model. The following learning activity can help to achieve this purpose.

The class can be divided into two groups--one group can be responsible for discussing the essential elements of the assimilational model, the other group responsible for discussing the key elements of the colonial model. Each group will then be required to summarize and report (orally) to others in the class the major aspects of their "assigned model." Moreover, they may also be required to present historical and sociological evidence (from text material, library research) showing how their model directly applies or is exemplary of the Chicano experience.

Topic 5: The Chicano People: Value-Orientations

The traditional frame of reference often focuses on the assimilation of Chicanos, demphasizing Chicano cultural values, and emphasizing Anglo American value systems as a means of minimizing alienation and cultural conflict. Consequently, there is a lack of appreciation for value differences operating within the Chicano community--and evaluation of Chicano cultural values are seen (by traditional social science) as inhibiting and stiffling the individual achievement levels and social progress of Chicanos. Therefore, "cultural determining factors," rather than "environmental determining factors," are reasons given to explain the law socio-economic position and Chicanos institutional participation of Chicanos in American society.

Ethnic studies (Chicano emphasis) should re-orient students not only on the relative differences between Chicano and Anglo-American values, discussing the positive aspects of Chicano value-orientations, but show how racist institutional practices and cultural insensitivity are equally important factors in alienating Chicanos from the dominant cultural mainstream.

The following instrument is useful in assessing value differences between Chicanos and Anglo Americans. Value orientation responses from students (particularly in culturally diverse classrooms) may generate in-depth discussions on cultural values, value differences and value conflicts.

Value-Orientation Assessment Instrument

A = Value-orientations held by majority of Americans
C-A = Value-orientations held by majority of persons of a "contrast-American society", that is, one which is opposed to American society (in contrast to it) in its assumptions and values

I. How do we see ourselves?
   1. What is our primary identification?
      - A Within ourselves as individuals.
      - C-A As part of a family, clan, caste, or tribe.
   2. What do we value in people?
      - A What people can achieve through special skills.
      - C-A A person's background, family connections, tribal affiliations.
   3. Whom do we rely on for help?
      - A Ourselves as independently resourceful people.
      - C-A Our friends, family, and others owing us obligations.
   4. How do we learn about life?
      - A From personal experience
      - C-A From the wisdom and knowledge of others.
   5. What is the basis of social control in a community?
      - A From feelings of guilt because we are not living up to our personal standards.
      - C-A From feelings of shame because we are not living up to the standards of our community.

II. How do we see our relationships with others?

1. How do we relate to people of different status or authority?
   - A Minimize the difference; take for granted everyone's the same.
   - C-A Stress the difference; show respect for authority/position.
2. How do we relate to new acquaintances?
   - A Stress informality; make people feel at home.
   - C-A Stress formality; act properly in front of strangers.
3. How do we idealize work and sex roles?
   - A Little differentiation between male and female roles.
   - C-A Distinct and rigid differentiation between male and female roles.
4. How do we idealize sex roles and friendship?
   - A People may have close friends of both sexes.
   - C-A People may have close friends of same sex only.
5. How do we idealize sex roles in social relationships?
   - A Sex equality for males and females.
   - C-A Male superiority.
6. What are our loyalties to organizational life?
   - A Move easily from one organization to another when our personal goals are not fulfilled.
   - C-A Remain with our organization from sense of loyalty even when personal goals are not fulfilled.
7. What are the characteristics of friendship?
   - A A loose concept applied to many people and based on overlapping special interests; limited obligations to one another.
   - C-A A specific concept applied to a few people; total involvement based upon mutual love and respect; unlimited obligations to one another.
8. How do we deal with conflict?
   - A Favor eye-to-eye confrontation between the two people disagreeing.
   - C-A Find it unacceptable and embarrassing.
9. How do we regard kidding or joking at the expense of others?
   - A As acceptable, interesting, and fun.
   - C-A As unacceptable and embarrassing.
10. What are our primary ways of social interaction with friends?
    - A Doing things together.
    - C-A Being together.
11. What is the preferred pace of life?
    - A Fast, busy, conducive to getting things done.
    - C-A Slow, steady, conducive to getting the most from life.

III. How do we see the world?

1. What is nature like?
   - A Physical; knowable by scientific investigation.
   - C-A Spiritual and mystical.
2. How do natural forces in the world operate?
   - A In a rational, controllable manner.
   - C-A In a predetermined, spiritually controlled manner.
3. What is the role of fate in life?
   - A It has little influence; we are the masters of our destiny.
   - C-A It has great influence; there is little we can do to alter it.
4. What is the relationship between man and nature?
   - A Man should modify nature for his own needs.
   - C-A Man should accept and integrate with the natural force around him.
5. What is our attitude toward things we desire in life?
   - A What is good or desired is unlimited if we work hard.
   - C-A What is good or desired is limited and must be shared with others.
6. How do we look at time?
   - A In precise minutes and hours by which we organize our days.
   - C-A In diffuse days, weeks, or months by which we organize our years.
7. How do we value time?
   - A As a limited resource not be be wasted.
   - C-A As an unlimited resource to be used.
8. How does life unfold?
   - A In a lineal fashion through history.
   - C-A In a cyclical fashion through recurring seasonal pattern.
9. How do we measure progress?
   - A In concrete, quantifiable units which indicate amount, size, percent, and the like.
   - C-A Against abstract social and moral principles of our society.
10. On what basis do we make decisions?
    - A Will it work?
    - C-A Is it right?

Analyze the following cultural situations: The Family

Alicia Mendoza lives with her husband, two children, husband's relatives and grandparents in San Jose, Most of her family are recent immigrants from Mexico. Alicia had, had a family history of diabetes and was experiencing symptoms of possible onset of diabetes. A friend advised her to go see a doctor. The doctor examined her, took a blood test and advised her to change her diet, omitting certain foods. After the examination the doctor told her to return to the clinic in one week, at which time he would have the results of the blood test.

"Are you going to give me something?" Alicia asked the doctor.

"No. Just follow the diet instructions," said the doctor. "See you next week."

The following week the patient didn't show up for her appointment. The clinic nurse attempted to reach her by phone but couldn't get hold of her. A few days later, however, her husband came to the clinic for treatment of a hand laceration. After the doctor treated the wound he asked Mr. Mendoza about his wife.

"Your wife had an appointment with us, how come she didn't keep it?" the doctor asked.

"She went to Mexico, doctor," responded Mr. Mendoza.

"Mexico!" repeated the doctor, quite annoyed. "Doesn't she know the importance of keeping her appointments? Doesn't she care about her health?"

"Yes, doctor," said Mr. Mendoza, "and that's precisely why she went."

"I don't understand, Mr. Mendoza," said the doctor, confused.

"Well, you see, my wife was very upset when she left your office last week," Mr. Mendoza said.

"But why?" The doctor was surprised.

"Because you didn't give her anything, like medication or a home remedy to take with her. She came home upset and told the rest of the family. They were upset, too. So my abuela (grandmother) decided Alicia must go back to Mexico, home, to consult with her doctor."

"She should have told me she wasn't satisfied," answered the doctor, trying to maintain his calm. "I can't understand this at all. Missing an appointment like that and going to Mexico! That's crazy!"

"When abuela says go, she goes. That's the way it is," said Mr. Mendoza.

Questions:

1. What happened? What was the problem?
2. What value-orientations were operating among the people in this case? What makes you think he/she values this?
3. What value differences and conflicts emerged among the people in this case?
4. What types of institutional practices and/or dominant cultural attitudes served to create alienation and cultural conflict?
5. How could have the situation been approached?
6. Are you aware of any similar situations? Give examples.

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